



**T**he re-  
cantacio of Jacke lent  
late vicare generall to  
the mooste cruell  
Antichriste of  
Rome.

M.D.xlviii.



88



Certain I am  
(right hono-  
rable audien-  
ce, that I am  
not vnknow-  
en to any one  
of you, what  
I am & howe

I haue continued my tyme a-  
mongest you. But whēce I came  
or whose creature I am I thynke  
fewe of you do as yet know. The  
most part of you, I am sure, haue  
hitherto ben perswaded (and in-  
dede I my selfe haue confessed &  
taught no lesse, that I came from  
God, and had my fyrste beyng of  
the institution of Christ the onely  
sonne of the lyuinge God, affir-  
myng that he, in that he fasted .xl.  
dayes and fourtie nightes: gaue  
vs a exāple to do the same. This  
is your perswaciō, and this haue  
I heretofore taught, partlye tho-  
we ignoraunce in that I knew



no better, & partly thowowe pryde  
of herte whych caused me to seke  
wayes to be had in pryce & mooue  
estemed amonge you that professe  
the name of Christ. But now that  
it hath pleased the Lorde to open  
mine eyes and humble mine hert  
that I maye see mine owne estate  
and contente my selfe therwpyth: I  
am at this presente determined to  
ceuoke, retracte and recante, not  
onely this erronious & false doc-  
trine: but also all other superstiti-  
ous doctrine that I haue at anie  
tyme taught, and wyll out of the  
scriptures declare trulpe and sin-  
cerlye whense I came, whose cre-  
ature I am, and what abuses I  
haue mayntened. fyrst and prin-  
cipalli I acknowledg, that I am  
no creature of God, nor haue any  
beyng of hym or bys instituci-  
on, but am the mere inuencion &  
ordinaunce of man fyrst inuented  
for a polityke or dre cūen as other  
hu-



humayne tradicions haue bene,  
And accorpyng to thys purpose  
of my firste creation: I am now  
by the maiestrates of this realme  
permitted to continewe so longe  
as they shal se me to be profitable  
to the publyke and comyn weale,  
And where I haue taught that  
the example of Christ in fastyng  
fourtie dayes, & fourtie nyghtes  
ought to be folowed of you: I vt-  
terly forsake it, acknowlege  
that for as muche as the fastyng  
of Christ was a worke aboue na-  
ture, it was a miracle or thyng  
to be wondered at and not an ex-  
ample to be folowed more then the  
reste of his miracles and wonder-  
full workes were. And in verye  
dede, the way that I haue taught  
& you haue folowed, is nothyng  
lyke the example of Christ. For  
he fasted all the tyme of his faste  
frome all kindes of sustinaunce,  
but I haue taught you to fast fro  
flesh

fleſhe & white meate onely. Chriſt  
began hys faſt at the fourth daye  
of Ianuarie whyche is called the  
feaſte of the Epiphanie, or the. xii  
daye, and I haue alwayes defer-  
red the tyme to Marche or nigh-  
ther about. Chriſte faſted but  
once in his lyfe tyme not ſtan-  
dinge he liued. ii. yeres after. But  
I haue taught you to faſt euerie  
yere duringe your life. Thus you  
ſe þat it was not poſſible for mā  
to aſpire to þe perfectiō of chriſtes  
wonderfull woꝝkes. ſo haue you  
not takē a waye anye thyng lyke  
to hys waye in the folowynge  
(as you thought) of hys example.  
wherefoꝛe it is but a fonde perſwa-  
tion of men to thynke that in this  
(moze ſuperſtitious the religious  
faſt) they do any thyng at all  
folowe the exemple of Chriſt, and  
I my ſelfe which haue bene a tea-  
cher and ſetter forth of thys doc-  
trine do nowe acknoweledge and  
con

confesse myne ignoraunce and supersticion herein wyllynge al you (my faythfull fryndes, as well ffishmongers as other) to do the same, lest bi your stubburnes you cause me to be vtterlye banished thys realme, and you lose all the commodities that you haue by me.ouer and besides thys, I acknowledge and confesse that superstitiouseli and blindly I haue taught some to fast halfe the time of my raigne, some wensdaye, fridaye, and saturdaye: and some the fridaye from fyshe. Wyth these thynges I haue so entangled the consciences of mē y they haue thought it better to breake all the commaundemētes of God then to omitte one of these obseruations of myne. These thynges I vtterlye reuoke exhorteynge you all my fauourers) to do the same, frelye and frankly as I do wout any cōstrainte oz cōpulsion



acknowlegynge and confessinge  
that no humayne tradicions or  
lawes can bynde the consciences  
further then they be founded and  
buylte vpon the commaundemēte  
of God. Wherefore I confesse &  
graunte, that all suche as be by  
powers licenced to cate fleshe at  
all tymes maye wyth out grudge  
of cōscience do it. More ouer, if  
necessitie so require, either thow  
pouertie, sickenesse, or otherwise:  
the faithfull maye at all tymes re  
ceiue wyth thanks all such susti  
naunce as God of hys bounti  
ous liberalitie geueth them, with  
out anie licence at al, so they do it  
not in the contempe of anie com  
men or dre nor wyth the offence of  
theyr wecke brother. Yet all thys  
not wythstanding I exhorte you  
all to faste and praye, accoꝝdynge  
te the wordes of the prophete, re  
turne you to the Lorde in lamen  
tation and fasteing. But here  
you

you muste be ryght well ware  
your prayer be not superstitious  
numbryng of ladye psaltares or  
other litle numbres of orisons  
(for then they are but liplaboure)  
but your prayer muste be the Loz  
des prayer, spoken euen with the  
herte, and wyth the holdyng vpon  
of pure handes vnto heaue, yea han  
des wythout bloude, that is, that  
do not oppresse the poore members  
of Chryste, but helpe them. Your  
faste also muste be suche as Clay  
speaketh of in his .lviii. chapter.  
You muste not thynke your sel  
ues acceptable vnto God, because  
you forbear your meate, because  
you forsake fleshe and eate fishe:  
but chiefly and principally in the  
daye of your faste you muste for  
bear al maner of sinne, you must  
release your wicked bargaynes,  
and vsurie contractes, if the poore  
& nedie be in your daunger more  
then he is well able to paye: then  
must

must you forgyue hym. You must  
also refrayne al meates & drinckes  
that you may feele howe hongre  
gnaweth the bowelles of the nea-  
die and then distribute to the poore  
that same meate or the price of y<sup>e</sup>  
same meate that you were accusto-  
med to feede your bodies wyth  
all. If you shall knowe where is  
an impotent creature, whych lac-  
keth necessarie clothynge: geue  
hym of your superfluousse garmen-  
tes, other else sell them and bye  
hym garments mete for hym w<sup>th</sup>  
the price. If there be any harbour  
lesse: leade them into your super-  
fluousse fermes (wherof you haue  
to manie) and let them haue dwel-  
lynge there that they may labour  
the earth and lyue. If you do  
thys: your light shal breake forth  
euen as the bright morninge ster  
and your brightnes shalbe as the  
sunne at myddaye. But if you do  
it not: faste, pray, pisse, sing, tolle,  
rynge



kyng, knocke, & knele, tyl you were  
your knese to the bones & all wyll  
not be worth a lousse. Manye o-  
ther supersticiouse thynges I  
haue taught, as the colouring and  
superficious taking of ashes, and  
paulme, fyre and the foule of wa-  
ter wherein infanten be baptised  
wyth holpe oyle and chryse. I  
haue also taught the blynde co-  
lynge of saynctes Images, the  
hangeynge vp, draweynge, and  
cuttynge downe of the veyle, the  
waschyng of the aultars, Judas  
croffe full of candels, the curie-  
ynge of the sacrament, and raze-  
synge of the same wyth the crea-  
pyng to the croffe. All these thynges  
I confesse to be but vayne  
& superstitious, & therfore not to  
be vsed of Chrystia men. More o-  
ue I haue stoutly defeded articu-  
lar cofession & perticular reher-  
sall of all synnes not forgotten in  
paine of dānatiō, & the enioyning  
of penaunce satisfactorie for y sam

and that vpon the confidence of  
these penauunce, the sacramente of  
the bodye and bloude of Chyste  
shoulde be worthely receyued, o-  
therwise not. But nowe I confesse  
that it is onely the humble con-  
fessio of the herte made vnto God  
that is accepted of God. Notwith-  
standeinge I wyll that al trou-  
bled cōsciēces resoꝛte vnto a dis-  
crete and learned counsayloure,  
to hau. and receiue at hys hande  
as by an instrument, the confoꝛ-  
table absolution of the spirite, by  
the hearinge of the greate and re-  
die mercies of god towarde the  
repentante hertes, reherſed vnto  
them. And where I haue hereto-  
foze made daungerouse of the re-  
ceyuyng of the sacrament in both  
the kyndes, that is in bꝛeade and  
wine as Chyste instituted it: now  
I thynke it moſte neceſſarie that it  
be ministered and receiued aswell  
in the kinde of wine as bꝛeade, for  
other

otherwise it were not the institution of Christe, but to inuencion of mā. Thus I make an ende, exhorting al maner of mē & in especialle al such vitayllers as haue & do accustomedly make prouisiō for that kinde of fasteynge that hath bene obserued in forbeyringe of one kind of meate and feading of an other: that they wyll nowe prouide for al ȳ yere that ȳ people mai haue holsome meat to sustein theyr bodies, vpon a reasonable price. Also I exhorte thē that wher as heretofore they haue hertelye desired of God that a contrarie wind myght kepe backe fozen vitayle tyll they hadde solde theyr ware at wyll: they wyll now pray as hertelye that God of his mercie wyll prospere all suche as labour in the conueighinge of anie kynde of vitayle to any parte of this realme whereby the poore commons are releaued.

By



By me Iacke lent lately þ  
vtter enemy of Chyist, but  
nowe (the Lorde be pray=  
sed therfoze) conuerted to  
the Christian fayth.

**¶** Imprinted at London  
by Ihon Day, and William Se-  
res, dwelling in Sepulchres  
parish, at the signe of the  
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bove Holbourne  
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ad imprimendum solum.